

THE
BRIDES Longing
for her
BRIDE-GROOMES
second comming.

A
Sermon preached at the funeral
of the right Worshipfull, Sir
THOMAS CREVV, Knight,
Sergeant at Law to his
MAIESTIE.

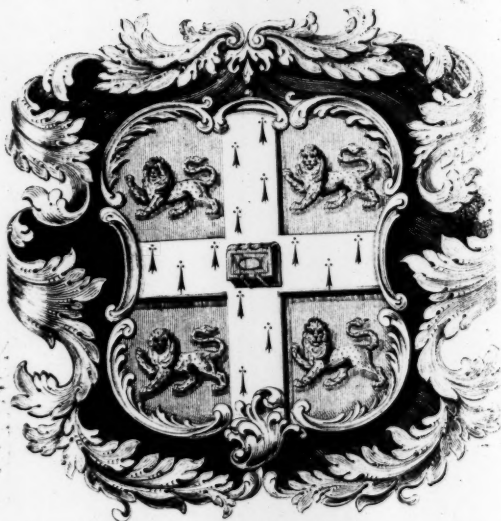
By
The late learned and reverend Divine
RICH. SIBS.



REV. 22. 17.

*The Spirit and the Bride say, Come, and let him
that heareth, say, come.*

LONDON:
Printed by E. P. for E. Langham,
in Bambury. 1638.



Academiae Cantabrigiensis
Liber.

2195:08



To the Reader.

Loving Readers :



Oe here the ve.
rifying of that
ancient adage,
quod differtur, non au-
fertur, for long look't
for comes at last. That
which before a So-
lemne and sad assem-
bly, was publikely
preached and commit-
ted to the eares of
some, is now printed

A 3

and

The Epistle

and committed to the eyes of 'all that have a minde to reade it ; which thing hath with a long and long- ing desire bin wished and waited for by sundry. This Funeral sermon bespake your receiving and respecting of it in a double consideration, each of which, in my opinion, hath an important , rare, and singular ponderation. Behold, first the Man; secondly, the matter. The Man by whom,

^ *to the Reader.*

whom, and the man
for whom, it was
made : the one that
worthy Divine, Dr
Sibs, who in his life
time intended and ap-
proved it for the
presse, as it now comes
forth; the other that
Worshipful Serjeant,
Sir Thomas Crew, men
of more then ordinary
worth and goodnesse;
whom to name is e-
nough, to those that
knew them: for if I
should enter into a
particular discourse,

The Epistle

and discovery of their deserved worth, I feare I should more dishonour my undertakings, and wrong your expectation, then in any proportion answer the excellency of two such worthy Theames. Secondly, for the matter, as the occasion & mens expectations were extraordinary, so shal you finde his preparation; Read, & then judg^e. It sweetly, and to the life sets forth the duty, desire, and disposition of
the

to the Reader.

the Church, & Spouse
of Christ, Ecchoing a
faithful and prayerful
Amen, to all the truths
of God, especially to
the precious promises,
and chiefly to that
promite of promises,
Christs second com-
ming; which in cold
bloud, undauntedly to
desire, is an unfallible
marke of a true and
through cōvert: which
that we may doe, wee
must make sure our es-
pousall to Christ here,
and get to be clad with

A s the

The Epistle

the wedding garment of faith, and repentance, teaching us to ponder & pray much, and then admirable shall be our confident standing before God; our rich hope, our quietnesse and hearts ease, our joy, as if wee had one foot in heaven already. Wee shall bee able with *S. Paul*, to cast downe our gantlet, and bid defiance to Divels, to men, to height, to depth, to things present, and things

to the Reader.

things to come. If all the hearts in the world were one Heart, it could not comprehend those rich blessings, wherewith true Christians are richly indowed, and those spirituall ioyes and comforts which shall rain upon them in sweet showers from heaven: rich they are in hand, but richer in hope: rich in possession, but richer in reversion. For what ravishing Ioy, what inexplicable sweetnesse

The Epistle

sweetnesse shal then e-
verlasting possesse our
soules? when as wee
who have bin a long
time contracted to our
Lord & husband, shall
see that blessed time
come, when we shall
have that glorious
marriage between him
and us, really and Roy-
ally solemnized, in the
prefence of God, and
his holy Angels, and
shall have the fruition
of him and all his hap-
pinesse, and enioy such
heavenly fellowship,
fa-

to the Reader.

familiarity & acquaintance with him, transcendantly above all the sweetest relations here below, I say with him who is *The Prince of Peace, the King of glory, yea the very glory of Heaven and Earth, the expresse image of his Fathers person, in whom those things which are invisible are seene, the brightnesse of everlasting light, the undefiled mirror of the Maiesty of God; and the desire of all Nations.* Blessed are they

The Epistle

they which are called
to the marriage sup-
per of the Lamb, *Rev.*
19.9 Wherunto that
you may be admitted as
a welcome guest, you
must both know and
practice, what in this
Treatise is contained.
To conclude, I am
bold therefore in the
cause of Gods honour,
and your salvation, to
intreat you (as ever you
would have interest in
Christs blood and blef-
sednesse, sufferings and
satisfactions; as you
meane

to the Reader.

meane to have any Fellowship or communion in Heaven, with the Blessed Saints and Angels; as you intend to have any part in that Kingdome, which the *Lord Iesus* hath purchased with his owne bloud) that you would up, and bee doing, that which the wife of the Lambe is said to have done; *Rev. 19. 7. make your selves ready*, which if you doe, his speedy acceſſe, shall bring to
you

The Epistle.

you speeding successe:
which that you may
doe , you shall not
want his constant, and
instant prayers, who
is

Your christian and cor-
diall wel-wiſher,

G. H.



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T H E

1810

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1810



THE
BRIDEGROOMES
PROMISE:
And,
The BRIDES
Prayer.

REVEL. 22. 20.

*Hee which testifieth these
things, saith, Surely, I come
quickly; Amen, Even so
come Lord Iesus.*



As the Church
of God, be-
ing the wea-
kest and the
most shift-
lesse part of mankind, is
B never

never without trouble in this world; so God would never have it to be without comfort. And therefore, God reveales unto Christ in this Booke, and Christ unto the Angel, and the Angel unto *John*, things to come, from the Ascension of Christ unto his second comming; that so, in all conditions of the Church, the Church might have recourse unto this Booke, to see what the issue of all would be. This is their comfort, that howsoever things may be carryed in this world in a seeming confusion, in a cloud, and in a Myserie; yet in conclusion, all shall end well on the Churches side: their

their trouble, shall end in Peace; their abasement, in Glory; and their conflict, in a Crowne. This we may see here verified. This *Revelation* doth end in the description of the glorious condition of the Church. In the two last Chapters (as I take it) the Evangelist Saint *John* sets downe the glorious estate of the Church of God, even in this world; yet so, as it shall end and be consummate in perfect glory, in the world to come. For, the soule of a Christian, like *Noahs* Dove, cannot rest in any glory here, till it returne to the Arke, till it come to the enjoyment of perfect glory, and have

blissefull communion with Christ for ever and ever in Heaven. And therefore, Christ doth terminate and end the sweetnesse of his Promises, in Heaven, and at his last comming; and the Church likewise stretcheth and rayseth up her desires to that. Howsoever there shall be glorious times and things here; yet these are but as the first fruits to the whole Harvest, and as a drop unto the Ocean. Therefore, when you reade of a glorious estate of the Church to be here upon Earth, your mindes must have recourse to the upshot and consummation of all, in Heaven; *Ierusalem*, which is from
above,

above, must lead us to *Ierusalem* which is above.

Now, because that mans unbeleeving heart is too prone to thinke, that these things are too good to be true, and too great to be performed, seeing such an immeasurable disproportion betweene his owne unworthinesse, and the excellencie of the things promised ; hereupon the mercie of our blessed Saviour is such, that he confirms this his second glorious comming, by all kind of Witnesses that may be : Here is the Angel, *Verse 6.* Christ himselfe, *Verse 7.* The Spouse, and the Spirit in the Spouse, *Verse 17.* And Christ himselfe a-

gaine in the words before the Text ; *Behold, I come quickly* : then you have the Spouses answer ; *Amen, even so come Lord Iesus.* Beloved, Faith is a supernaturall thing : it hath no friend within us ; it hath no helpe, no cause in the world, except God himselfe : therefore, it hath need of all confirmation. God knowes us, and our needs, better then we doe our selves ; and you see, he useth confirmation, to helpe our unbeleefe. And besides the Witnesses, the thing it selfe is repeated againe and againe three or foure times in this Chapter, *Vers. 7, 12, 20. Behold, I come quickly ; And, behold, I come*

I come quickly ; and, Surely, I come quickly. By every repetition, Christ seekes to gaine upon our mis-giving soules. *Behold, I come.* Now because our spirit is exceeding short, and we are ready to crie out, as it is in the sixt of this Booke; *How long, Lord, holy and true ? How long ?* Why he answers; *Behold, I come quickly.* You shall also finde in the Prophecies of the Old Testament, the same Promises delivered and repeated againe and againe, because of our unbeliefe ; which ariseth from an inward guilt, that cleaves to our Consciences; because we are subject to failings, and are not so

Rev. 6.10.

strict as we should be. But such are the yerning bowels of our blessed Saviour, that it grieves him to see his tender Church afflicted and troubled in mind: therefore he helps all that he can.

Note.

Observe then, I beseech you, in the words the sweet entercourse that is betweene Christ, and his Spouse: Christ promiseth againe and againe, *Behold, I come quickly*; and the Church saith, *Come: Amen*; *Even so, come Lord Iesus*. There is no entercourse in the world so sweet, as is that betweene Christ, and his Church. But wee will come unto the wordes themselves;
Amen,

Amen, Even so, come Lord Iesus.

In these wordes, you have, first, the assent of the Church; secondly, the consent: her assent, to the Truth; her consent, to the goodnesse of the Truth.

Amen; It is so: Nay, *Amen*; It shall be so: Nay, *Amen*; Be it so; or, Let it be so: There is a wishing included in it; All these are wrought by the Spirit: The Spirit convinceth us both of the Truth, and of the goodnesse of the Truth. And besides that, in the next wordes, the same Spirit stirres up a desire, and prayer; *Even so, come Lord Iesus*. Holy desires, are
B. 5 turned

turned into fervent prayers.

Note.

Amen is a short word, but marvelously pregnant; full of sense, full of spirit. It is a word that seales all the Truths of God, that seales every particular Promise of God. And it is never likely to arise in the soule, unlesse there be first an Almighty power from Heaven, to seize on the powers of the soule, to subdue them, and make it say, *Amen*. There is such an inward rising of the heart, and an innate rebellion against the blessed Truth of God, that unlesse God by his strong Arme bring the heart downe, it never will nor can say, *Amen*.

But

But now the heart will not be pent in, or restrained; the Spirit is an enlarging thing: and therefore, besides *Amen*, (though *Amen* includes that which followes) the Spirit breaks forth, and saith; *Amen, Even so come Lord Iesus.*

A little of *Amen*.

Christ is said, in the beginning of this Booke, to be *Amen, the true and faithfull Witnesse*, *Revel. 3. 14.*

Rev. 3. 14.

And all the Promises are said, in *Christ Iesus, to be Yea, and Amen*, *2 Cor. 1. 20.*

2 Cor. 1. 20.

that is, they are made for his sake, and performed for his sake: They are made in him, and for him; and they are performed in him, and for him. And when

A M E N,

Note.

A M E N, that is, Christ himselfe, shall say his *A-men* to any thing; is it so much for us, to give our *Amen*?

The point I meane to rayse out of this word *A-men*, is this:

Doct. I.

That the hearts of the Children of God are plyable to Divine Truths, to yeeld to the whole Word of God, especially to the good Word of God, viz. the Promises; and of all Promises, to the Promise of Promises, the second comming of Christ.

They say *Amen* to that; and that, for these Reasons.

Reas. I.

Because there is a suitability of disposition, and a kind of connaturalnesse be-

betweene a sanctified heart and sanctified Truths, betweene an holy heart and holy things : insomuch, that if an holy Truth, never heard of before, be heard by an holy heart, it will yeeld present assent ; for his heart is subdued so, that he hath an *Amen* for it presently.

There is a sweet relish in all Divine Truths, and sutable to the sweetnesse in them ; there is a spirituall taste, which the Spirit of God puts into the soule of his children. Though there be never so much sweetnesse in things, if there be not a sutable taste, there is no relish in them. Therefore, the Spirit of
God

Reas. 2.

God in his children works a taste of the sweetnesse that is in the Word of God. And that is a maine ground why they say *Amen*, especially to comfortable Truths.

Reas. 3. Againe, when the soule is once contracted unto God, it hath no will of its owne, but it yeelds up his will to Gods will. The Spouse hath no will of her owne, but her Husbands will is her will. So, if Christ say, *Amen, I come quickly*; the Spouse of Christ saith *Amen* too.

Reas. 4. God deales with his children likewise by way of a covenant, and a contract. And above all other covenants, the covenant of

a contract, is the sweetest covenant. Now in it, there must be a consent on our part: and therefore it is, that the Spirit alwayes stirres up an *Amen* on our parts too. When he saith, *Amen*, it shall be so; then the soule saith, *Amen*, Lord, let it be so. As in civill Marriage, there is a contract; so here, in the spirituall: and seeing there is a contract, there is also an assent to the second comming of Christ; the contracted Spouse must needes say *Amen*, to the Marriage-day.

Lastly, the Spirit of God in the hearts of his children stirres up in them this *Amen*, as a seale of their ef-

Reas. 5.

1 Pet. 3. 21.

Psal. 27. 8.

Ier. 3. 22.

effectuall calling. If you should aske me, what effectuall calling is ; I answer, It is nothing else but the hearts Eccho, and answer to Gods speech. God calls, and we answer. This is by *S. Peter* called, *The answer of a good Conscience.* There must be in the soule the answer of a good Conscience, to all Divine Truths. Dost thou beleeve? I doe beleeve. Dost thou repent? I doe repent. *Seeke ye my face. Thy face, Lord, will I seeke. Returne ye back-sliding children, and I will heale your back-slidings. Behold, we come unto thee ; for thou art the Lord our God. Unlesse there be thus the answer of a good Con-*

Conscience, there is no effectuall calling. Our calling is then effectuall, when the Spirit stirres up in the heart an answer unto it. Therefore you see, there must needs be an *Amen* wrought in the hearts of the children of God.

Beloved, if this be so, I beseech you, let us begge of God, if we finde any stubbornnesse or renitencie in our soules to Divine Truths, the performance of the covenant of grace. Lord, thou hast promised fleshy and sensible hearts, tender and yeelding affections; oh, now grant them, and worke them.

For, beloved, this you must know; howsoever
God

Vse.

Note.

God deales with us by way of covenant, yet when he comes to performe the covenant, hee workes in a manner our part and his owne too. In effect, hee makes a Testament, and not a covenant. In a Testament we bequeath, we doe not covenant and condition. So, that though God deales with his people by way of covenant, (as, if you repent, if you beleeeve, if you obey) yet he gives by way of Testament the grace that he bestowes. Therefore begge of God, that as he requires this condition, that wee should assent and be pleyable unto his Word; so that he would make his
co-

covenant a Testament and a Will ; I meane, that he would effectually worke it, and make us to doe it. This should be our desire of God. And so much the rather ; first, because God honours us by it, in having our consent. Is not this a great honour to us, that he will not performe things without our consent ? For indeed, hee will not accomplish the worke of our everlasting salvation, without it. But then, if we set our Seales to Gods Seale, and we consent once, we even binde God himselfe : when he seales to us, and we to him, we binde God Almightye ; and by that power of Faith, subdue Hell,

Mat. i.

Mot. 2.

Hell, and all our opposite enemies. When we seale to the Truth of God, and cry *Amen*, it is a word that fills Heaven and Earth; there is not a joyfuller word in the world, then when whole Congregations can say and shout *Amen*. When God sayes *Amen* in Heaven, if we presently can say *Amen* to his Truth upon Earth, he will say *Amen* to our Salvation. Thus God honours us by it, when hee comes for our consent: Wee honour God againe, by our sealing to his Truth. Faith is that, which seales to Gods Truth; and *Amen*, is the very voyce of Faith.

It

It is a pittifull thing, but common in the world, that G O D should have no more credit with us. Poore distressed Soules will say *Amen* to the Lyes of their owne hearts; and presumptuous persons will say *Amen* to a Lyar, to a Murtherer, to an Enemie, to Satan: but God hath so little credit with us, that if hee command, wee will not say *Amen*; if hee promise, wee have no *Amen* for him; if hee threaten, wee blesse our selves, saying, Wee shall doe well enough; wee shall have peace, though wee walke after the imagination of our owne hearts, adding drunkenesse unto thirst. When the Spirit

Vse 2.
Reproofe
of two
sorts.

Deut. 29.
19.

Deut. 32.
22.

Matth. 25.
41.

rit of God sayth, *Hee will stirre up a fire in his anger, and his wrath shall burne unto the lowest Hell, against all such as goe on in their sinfull courses; yet they will flatter themselves. Well (beloved) wee may shake off Gods Word in the Ministerie, as prophane persons doe; but, when God comes in the execution of his Threatnings, then his wrath shall burne to Hell, and not be quenched. Who can avoid or abide that dreadful Sentence; Goe ye cursed into everlasting fire, prepared for the Devill and his Angels? Gods words are not as Winde: Indeed, they are such a Winde, as*
will

will blow downe all impenitent sinners to Hell. Wee must have a Legall *Amen* to the Threatnings of God, as well as an Evangelicall *Amen* to the sweet Promises. S. Iohn here, by the Spirit of God saith *Amen* to the Promises of the time to come; to wit, for the confusion of *Antichrist*, for the conversion of the *Jewes*, and for the glorious times to come, though he sees no evidence thereof, for the present; and so must we to all Divine Truths.

But wee have another kind and companie of men that must be taxed, that have indeed an *Amen*, and a Scale, but it is to a blank: They

They are presumptuous persons, and such (which is worse) as will have God to say *Amen* to their courses. They will be naught, and sinfull, and then studie and strive to bring Gods Word to stand bent to their bow; and so in their lying conceit, make God say *Amen* to their Lusts. They account it not sufficient to have their will, but they will have God to be of their mind too; and they will alwayes get some daubers, that shall say, *Goe on, and prosper*. An *Ahab* will alwayes have his false Prophets. What a wicked thing is this, that wee should make an Idoll of God, and transforme him into

into the likenesse of Satan, his Enemie? To make him like that, which he hates most? We will continue in our sinfull courses, and make as though we had the Word of God for us; and, oh, we have the judgement of such, and such: and thus boulder up our selves, by building upon such sandie foundations. When wee should bring up our soules, and resigne them to God, and his Spirit; wee will bring God downe to our bent, and make him to say this and that, agreeable to our carnall reason and corrupt affections.

But I must not enlarge my selfe in this. In a word

C there-

therefore, to conclude this point: As there is a sweet harmonie in Gods Truth, so let there be a harmonie in our hearts thereunto. Gods Truth alwayes agrees with it selfe; oh, let our hearts agree with it. When we heare a Threatning, a Precept, or a Promise, oh, let us say *Amen*. It is the sweetest harmonie in the world, when we can bring our hearts to close with God and his Word, with his Spirit and Truth, when we can be delivered *into that forme of Doctrine, which is delivered unto us.*

Rom. 6. 17.

But now I goe on: *Even so come Lord Iesus.* Wee come from the assent unto the

the consent; yeelding unto that which Christ said, as true and good. We come unto the desire and prayer of the Church; *Even so come Lord Iesus.*

Amen is an *Hebrew* word; and it is still retained, to shew the consent of the *Christian* Church with the *Jewish*, both with that which was before, and with that which shall be afterward. And it is expressed and opened here, by a word following; *Yea,* or, *Even so, come Lord Iesus.* You see the Church desires, and out of her desire prayes, *Come Lord Iesus.*

Now this desire of the Church, shewes the gracious disposition of the
C 2 Church.

Note.

Church. These desires, are the breathings and motions of the Spirit in the soule, tending to further union. Even as motion tends to rest, so desires tend to the uniting unto the thing desired. The Churches desires here, are the immediate issue of the soule, and therefore undissembled; and they shew the true character of a Christian soule. We may dissemble words and actions, but we cannot dissemble our desires and affections: we may paint fire, but we cannot paint heat. Therefore, God judgeth us more by our desires and affections, then by our words and actions.

Now

Now you may know, that our desires are holy and good, if so be that they be heavenly ; for, then it is a signe that they come downe from Heaven : even as a Spring will arise and ascend as high as the Spring Head , whence it comes. If our desires rise to Heaven (as the Churches here doe) then it is a signe they come downe from Heaven. Our desires are as a streame ; which I will shew you, by prosecuting that metaphor, and allusion, in sundry particulars.

A good Streame hath a good Spring ; so must our desires. The Spring of the Churches desires here, is

C 3 Love ;

Love ; shee loves Christ,
and therefore desires him
to *come quickly*.

2

A Streame, you know,
carryes all before it ; so
our desires are an holy
Streame , issuing from a
good Spring, and carrying
all before them. They are
efficacious ; not a meere
velleitie, as they say, a bare
wishing and woulding.

3

A Streame, if it be stop-
ped, will swell till it breake
downe all opposition, and
carry all before it ; so let a
good desire be stopt, and it
will swell more and more,
and grow bigger and big-
ger, till it makes way for it
selfe.

4

A Streame is restlesse,
and incessant , till it meet
with

with the Ocean, and emptie it selfe into the Sea; so true and holy desires be restlesse, and alwayes in motion. They are not like a standing Poole, that rests; but they are in motion still, till they have emptied themselves into the boundlesse and bottomeslesse Ocean of endlesse pleasure.

As true Streames that arise from a Fountaine, doe waxe bigger and bigger, the neerer they come to the Ocean, because other Rivers joyne with them, and so they take advantage and augmentation by other streames that run into them: so, if our desires be true, they are growing de-

fires ; they encrease bigger and bigger still, till they come to Heaven.

6

At length, we see the Streames emptie themselves into the Sea ; they are swallowed up there, where they have a more constant being, then in themselves, namely, of the Ocean, the true element and proper place of all waters : and so our desires, if they be holy, as they are restless and growing, so at last they emptie themselves into Christ, and joynes with God and happinesse for the time to come: for, there is a greater happinesse for the soules of men, in God, in Christ, and in Heaven, then there
is

is in themselves; and there they are swallowed up.

Lastly, we may trie our desires by this. Vapours in a low place, doe shew that there is a Spring there: you know, that the Springs are there, where there are most Vapours constantly; so, where there be breathings of the soule upward (as there is here of the Church) surely, there is a Spring of Love, that yeelds these Vapours, and whence these desires flow.

But I come more particularly unto this particular desire of the Church, *Come Lord Iesus*. I shall make way by some propositions which I shall præmise; before I come to the maine

thing which I shall stand upon at this time.

First, we must take it for granted;

Obser.

1.

That there will be a second glorious comming of Christ, that will be farre more glorious then the former.

The best times and things are to come for Christians, every way; every day they rise, they are neerer to their happinesse.

Againe, we must know this;

Obser.

2.

That a Christian, if he hath true Faith in the times to come, he will have answerable desires, and correspondent prayers.

For (beloved) there is alwayes an harmonie betweene

tweene the heart and the
braine, betweene the un-
derstanding, and the will
and affections: What we
assent to as true, and con-
sent to as good, that we
shall both desire and pray
for. Therefore, if you know
there will be a glorious
comming of Christ, and if
you assent to it, that the
best times are yet to come,
surely, there will be this
prayer too. There is alway
a sweet agreement and har-
monic betweene a sound
convinced knowledge and
gracious affections. Hence
it is, that in Scripture what
we doe not wish and affect,
we are said, not to know.
We see not things in their
proper light, when wee
know

know and affect them not; but we have received them onely by tradition, & from others. But when we see proper things with a proper light, spirituall things with a spirituall light; then there will be alwayes prayers & desires accordingly. As the Church here, after *Amen*, *Even so*, there is the desire; *Come Lord Iesus*, there is her prayer.

And therefore, we may know whether our knowledge be spirituall, or not, by this, if the heart be subdued to yeeld unto it: Otherwise, the heart will swell when it comes to petition; and to particular Truths; what? shall I yeeld to this? No: I have heard
of

of this by the hearing of the eare, but I know not whether it be true, or not; I have heard much talke of the Scriptures: but when the Scripture comes to crosse a man in this or that particular lust; then if his knowledge be not spirituall, his heart will rise and swell against it, and begin to call into question, and doubt; yea, and to thinke it folly, and a base thing, for a man to yeeld to it: I am sure of my pleasures, I am sure of my profits, but I am not sure whether this be true, or no: And thus the heart of an *Atheist* comes to stand out, because his knowledge is not spirituall. But if it be, then it carries

carryes an assent to it, with it, and a desire drawne into a prayer.

Againe, you must know this, before we come unto the maine point ;

Obser.
3.

That a gracious heart turneth promises into desires and prayers.

The Promise was, *I come quickly*: Here Faith claspes about the Promise, as a Vine about the Elme, and saith, *Come Lord Iesu*; Faith puts the Promise into suit presently: Christ had no sooner said, *I come quickly*; but the Spirit of Faith saith, *Nay, come Lord Iesus*. But then we must be sure, that we have a Promise out of the Word of God; Faith hath no *Amen* for the word

word of a man, or for any thing else, but the Word of God : and when it fastens upon that, as it doth here, you see it turnes it into a holy desire and prayer, *Come Lord Iesus*. Beloved, wee beleeeve not the Promises as wee should doe, else wee would doe so. Wee have rich, *exceeding great and precious Promises* ; but where is our rich, exceeding great and precious Faith , to lay hold upon them , and to turne them presently into suites , desires, and prayers ? Thus if wee would doe, wee should binde God with his owne Word ; hee cannot denie himselfe , or falsifie his Truth.

2 Pet. I. 4.

You

Obser. 4

You see againe, *That the more assured one is of any thing, the more effectually it will make him to pray.*

An *Atheisticall* heart would say thus : Such a thing will be ; Christ will come, whether I pray, or no ; what need I pray then ? Nay, therefore pray, because he will come. *I come quickly : Therefore, Even so come Lord Iesus.* Christ himselfe was fully assured, that his Father would grant him all that he prayed for ; *I know that thou hearest me alwayes*, saith he : yet you see what an heavenly prayer he makes, *Iohn 17.* Nay, God bids him doe it ; *Aske of me, and I will give thee the Heathen for*

Iob. 11. 42.

Psal. 2. 8.

for thine inheritance, &c.
Christ himselfe must aske,
before God will give him
the uttermost parts of the
Earth for his possession.
So *Ezek. 36.* where you
have the Covenant of
Grace it selfe, with many
Promises attending it; to
all which, it is added, *Vers.*
37. Yet for all these things,
will I be enquired of by the
House of Israel, saith the
Lord. Though hee had
made great Promises to
his Church, yet he must be
prayed to, for the perfor-
mance of them. He will
have things received as
fruits of our prayer, as well
as of his Promise and pro-
vidence. We cannot be so
thankfull for things that
come

come onely as fruits of his providence, as when wee looke upon them as fruits of our prayers. *David* was a King, of prayers; but *Saul* came by providence onely, and by the peoples importunitie: whether was the more blessed?

Oh then (my brethren) though wee be never so much assured of things to come, yet let us joyne prayer thereto: for, the assurance of the end, will stirre us up to the carefull use of the meanes. None are so carefull of the latter, as they who are most assured of the former; witnesse the Church here.

The next thing I shall premise, as making way for that,

that, that I meane more fully to speake of, is this :

That Gods Promises have graduall performances.

Obser.

5.

They are made good, by degrees. God goes by many steps to the performance of his great Promises : As here, the Promise of Christs second glorious comming, hath many degrees to the accomplishment thereof. So, God promises *a new Heaven, and a new Earth* : That was one degree of the performance hereof, when the *Jewes* came out of Captivie. It had a second degree of performance, when Christ came in the flesh : Then all things were new ; there was a new Priest, a new

Isa. 66. 22.

Rom. II. 15.

new Sabbath, a new Nation. So, when the *Gentiles* were called, and came in, it had a third graduall performance. When the *Jewes* shall be called, when there shall be a *resurrection from the dead*, as it were, then all things shall be new; that was a fourth. And the last and full performance shall be, when all things shall be new indeed, that is, when there shall be a *new Heaven, and a new Earth*. So this Promise here, *Come Lord Iesus*, it hath a latitude and bredth of performance: *Come Lord* into our hearts first, and set up thy Kingdom and Scepter there; subdue all therein unto thy selfe, throw downe all lusts,

lusts, thrust out Satan, take thine owne interest in us.

And then, *come* into thy Church, as you have it, *Mark. 9. 1.* There is a powerfull comming of Christ, in the Gospel; therein, *the Kingdome of God comes with Power: Come* thus in the Ministerie of thy Word. When Christ was bodily ascended up into Heaven, hee came spiritually in his Ordinances. And thus *come* thou by thy Spirit.

And then, *come* to blast *Antichrist*, and to consume *that Man of Sinne*; and so make way for the other degree of thy coming: *Come* in the fulnesse

2 Theß. 2. 3.

ness of the *Gentiles*, come in the conversion of thy people of the *Jewes*, that their Riches may be an encrease of our Riches, that there may be golden times indeed; as surely then they will be.

And then, because there is a certaine number of the Elect of God, which must bee accomplished, and fulfilled; and Christ will delay his last coming, till that be done: Therefore, *Come and accomplish the number of thine Elect*; as you have it, *Revel. 6. 11. And white Robes were given to everie one of them, and it was said unto them, that they should rest yet for a little season,*
untill

untill their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled. They must stay, till the rest come in : As they that have invited a companie of Strangers to a Feast, doe stay till the last be come ; so there will not be a glorious comming of Christ, untill all the Elect be gathered into one Body. And then shall be the Comming of all Commings ; which is the glorious comming of Christ, to take us to himselfe, and to make us sit with him , to judge the world, as so many Kings and Judges of the World, and to be with him for ever.

1 cor. 6. 2.

I Thess. 4.
17, 18.

ever. As the Apostle saith, *Then shall we be ever with the Lord.* And that is a comfort indeed. As hee addes there ; *Wherefore comfort one another with these words.* And so you see the graduall performance thereof.

Now I come unto the last , and that which I meane most to stand upon , being a blessed Truth, most suteable to this occasion.

Obser. 6

That as it is the dutie, so it is the disposition of a gracious heart, to desire the glorious comming of Christ Iesus ; and to desire all his other commings in way and order to this, as they make way for his last comming.

In

In the unfolding of this, I shall shew you the grounds and reasons why the Church doth so; and then make some tryals, whether we doe so or no; and then give you some few directions to help us therein. Why doth the Church desire so much this second and glorious comming of Christ?

Because the Church is in want till that time, and the ground of all desire is want. Wee want our bodies, wee want many of our friends, &c. But then there shall be a supply of all.

Reason 1.

Because our life is hid with Christ in God; and when Christ, who is our life, shall
D appeare,

Reason 2.

appeare, then shall wee also
 appeare with him in Glory.
 Col. 3. 3, 4. Our glorious
 head is there already ;
 when he shall be revealed,
 then our glory shall be re-
 vealed, for *Hee shall come to*
be glorified in his Saints, and
to be admired in all those that
doe believe.

Reas. 3.

In regard of *Christ him-*
selfe : Christ is in some
 sort imperfect till the lar-
 ter day, till his second
 comming : for the mysti-
 call body of Christ is his
 fulnesse; Christ is our ful-
 nesse, and wee are his ful-
 nesse : now Christs ful-
 nesse is made up, when all
 the members of his mysti-
 cal body are gathered and
 united together : the head
 and

and the members make but one naturall body; so Christ and the Church but one mysticall. 1 Cor. 12. 12. *As the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ.* Hence it is that the Saints are called, *the glory of Christ*, Christ in this sense is not fully glorious therefore till that time. The church desires therefore that Christ may bee glorious in himselfe, & glorious in them, that hee may come to bee *glorious in his Saints.*

Because, *where the treasure is, there will the heart be also*; now where is the Churches treasure but in

D 2 Christ?

1 Cor. 12. 12

2 Cor. 8. 23.

2 Thes. 1.

10.

Reas. 4.

Mat. 6. 21

Christ? Our spirits are supernaturall, and carried to the best of Spirits; and who is the best of spirits but *Christ* himselfe?

Reason 5.

Because the members are carried to union with the head. The happinesse of the Soule is in union with the fountaine of happinesse; and the neerer the fountaine of happinesse, the more happy: what is it that makes the blessed body of *Christ* more happy, then all the Angels and men, but because it is hypostatically united to the second Person of the Trinity, and so to the fountaine of the Godhead? the neerer to God, the happier, the fuller of
grace

grace and glory; because he is the God of all grace and glory; therefore the nearer to *Christ*, the more happy. Now after the resurrection we shall be nearer both in soule and body; wee may see this by the contrary. What is it that makes Hell so horrible? because there is an utter and eternall separation from the chiefest and choicest good, God himselfe. Here the wicked men of the world have the presence of God in the creatures; they taste the sweetnesse of Gods goodnesse in them; but in Hell they shall have none to all eternity, there shall be an utter separation

Phil. 1. 21.

Cant. 1. 2.

betweene *Christ* and them. But now the joyning to God, the fountaine of all good, in Heaven, makes Heaven to bee Heaven indeed: if *Christ* was not there, Heaven would bee no Heaven; therefore *Paul* saith, *I desire to be dissolved, and to bee with Christ*: and so the Church here, Come LORD JESUS: then we shall be neare, not in soul onely, but also in body and soule, and in both we shall be forever joyned to the fountaine of all good. It is that which the Church desires here: and in the *Canticles*, what is it that the Church prayes for in the beginning? *Let him kisse me with the kisses of his lips*

lips, &c. There she desires the first comming of Christ: but you have it afterwards in the conclusion of the booke, *make haste my beloved, and be thou like to the young Hart, or Roe, upon the mountaine of spices.* Such is the disposition of the Church, that before Christ was come, good people were knowne by the desire of his comming. And therefore it was the description of holy men, that *they waited for the consolation of Israel.* Oh Lord come quickly, come in the flesh. But now the first comming is past, they desire as much his second comming, and therefore they are described in the

Cant. 8. 14.

Luke 2. 25.

2 Tim. 4.8.

Epistle of Saint Paul, to be such as love and long for the appearing of Christ; a Crowne of Righteousnesse is laid up for all those that love his appearance. Therefore if wee had the Spirit of the Church, we would Eccho to Christ, when he saith *I come quickly, and say, make haste my beloved, &c.* As the Church saith in the latter end of the Canticles.

Reason 6.

Beloved, doe but compare the glory of that time, with the glory which we have here; and and that wil shew another Reason. I will shew it by way of comparision a little, why the Church should bee desirous of the second
com.

comming of Christ.

If the good things that we have by grace here, are such, as eye hath not seene, or eare heard; neither have

1 Cor. 2. 9.

entred into the heart of man to consider of, (for the place is meant of grace especially, that is the naturall, and immediate meaning)

how transcendently then unutterable, and unconceivable are those things that are reserved against that

time? If the first fruits are so sweet; what is the full harvest? If the earnest bee

Rom. 8. 23.

Eph. 1. 14.

so comfortable, what is the whole bargaine? If

2 Cor. 5. 5.

this Ioy be unspeakeable and full of Glory, and this peace,

1 Pet. 1. 8.

passe all understanding, what will the fulnesse of Ioy, peace

Phil. 4. 7.

Psal. 16. 11.

D 5. — and

and pleasures which are at Gods right hand for evermore, and which shall bee then, doe ?

If the Angels wonder at the wisdome of God, in the governement of his Church here, in the midst of confusion, how shall they bee put into a new and greater wonderment, when they shall see *Christ glorious in his Saints.*

2 Thes. 1. 1
10.

Luke 2. 14.

If when *Christ* was born in his abasement, they sang, *Glory to God on high, peace on earth, good will towards men,* how joyful will those blessed spirits bee, when *Christ* and all his members, shall be joyned together in one body in Heaven ?

If

If *Abraham* rejoyced to foresee, by the eye of Faith, the first comming of *Christ* in the flesh, how should we joy by Faith to see the second comming of *Christ*? If *John Baptist* leaped in the wombe for joy, at the presence of *Mary*, the Mother of our Lord, how will our hearts dance when we shall see the Lord himselfe in the great glory and Majesty of Heaven?

If *Peter* was so ravished with a little droppe and glimpse of Heaven, when hee saw the transfiguration of *Christ* in the mount, so that hee even lost and forgot himselfe, and wist not what he said; how shall we

Ioh. 8. 59.

Luke 1. 44.

Math. 17. 4.

we be affected, think you, when wee shall see *Christ*, not in his transfiguration, but in his glorification for ever?

Luk. 2. 29. If old *Simeon*, when he saw *Christ* in his infancy, embraced him in his arms and said, *Now Lord lettest thou thy servant depart in peace according to thy word, for mine eyes have seene thy salvation*: How shall wee be transported with joy and admiration, to see *Christ*, not in his swadling cloathes, nor in his infancy, but in heaven, all glorious?

2 Cor. 3. 18. If the sight of *Christ* in his Ordinances, in his Word and Sacraments, doth so affect a Christians heart,

heart, as to transforme him into the Image of them; what will it doe to see *Christ* face to face, without these Glasses?

1 Cor. 13. 12.

If the promises doe so quicken us, as you have it in the *Psalmes*, *Thy word hath quickned mee*; what will the full performance of them doe?

Psal. 119.

If the communion of Saints here, be so sweet, even an Heaven upon earth; what will it bee, when all the blessed soules that have bin from the beginning of the World; unto the end, shall be all together, and they altogether freed from all corruptions and infirmities, what a blessed sight will that

1 Iob. 1. 3.

that be ?

If so bee that things prepared by men, bee so glorious, as the temple of *Solomon* was, what is that glory which was prepared before the World was, and is in preparing still for the Church ?

Rom. 8. 21.

Heb. 4. 16.

If rest from labour bee so sweet, what is *the glorious liberty of the sonnes of God* ? A little liberty from corruption, a little freedom and enlargement of Spirit here, how sweet is that ? when we are set at liberty to serve God, when we have the liberty of the Spirit, to goe boldly to God, and to the Throne of Grace, how pleasant is that ? But, oh the liberty
of

of glory! that is true liberty indeed. Beloved, these things deserve and desire admiration, rather then expression; therefore I leave them to your wondering, and admiring, rather then I wil study long to expresse them. Oh yee blessed soules, stand still a little, and consider by the eye of Faith, these glorious things and times to come. You see then by this, the Church hath great reason to say, *Come Lord Iesus.*

Besides, do but consider the estate of the Church here in this world: even at the best, *while wee are present in the body, we are absent from the Lord.* But for the most

Reas. 7.

2 Cor. 5. 6

most part, the Church is in this world, as *Daniel* in the Lions den, as sheepe in the midst of ravening wolves, as a Ship in the midst of the waves, and as a Lily among thornes. All the birds of prey doe seize on the poore Turtle-Dove of *Christ*, and they beare a speciall and implacable malice against Gods Church and Children. Yea oftentimes, those that professe religion in the forme of it, doe let out the hart blood of it indeed, and deny the power thereof. Wee see it hath bin for ever since Christs comming, and it will bee so to the end of the World. Satan abuseth

seth the great Ordinances of God, and makes them serviceable to his owne ends, so that there is nothing free from Sathans defilement, no, not the best Ordinances of God. We see how boisterously and roughly the poore church of God is handled. Are there not oftentimes in the Church within it selfe, prejudices, surmises, jealousies, one against another, that the company of one another is not so sweet, and delightfull? And *woe to the world because of offences.* Are there not scandals and offences in the Church, that hinders the comfort of it, and many times do cause the falling

Mat. 18. 7.

ling out of those, that are otherwise truly good? So that in regard of Christians themselves, there is not such a sweet complacency and delight one in another, as there should be; and as there shall bee then. Where there is a different sight, and a different light, there will be different judgements, and affections. Now al Christians in this life, have both a different light and sight; one sees things cleerer than another, and so their judgements differ a little, and therefore their affections too: those promises of the Lion and the Lambe, dwelling together, shall not exactly be

Isai. 11. 6.

bee performed untill this his second comming; but there shall be something of the Lion, and of the Wolfe, in the best Christians: but then it shall be fully satisfied, then all Woolvish and Lionish dispositions shall be subdued, then there shall bee no infirmity in others to displease us, nor any in us, to give distaste to them; but then we shall have an eternall communion together. Therefore is there not in regard of our selves, good reason for Christians to say, *Amen, even so come Lord Iesus?* Then in regard of every one in his own particular: doth not every one finde that true
in

Rom. 7. 24

in himselfe, that *Paul* saith of himselfe, that we carry about with us a body of sin, and a body of death? our corruptions that we carry about with us, are like a dead body tied unto a living body, now what an odious and loathsome thing is it for a man to carry about with him a dead body? Thus we doe, and the more wee grow in grace, the more noysome it will bee to us: for the more we grow in grace, the more life wee have, and therefore the more Antipathy against sinne. The more wee grow in grace, the more light wee have to discerne the bad; and the more will our love to grace

grace encrease; now the more light, and life, and love, the more shall wee bee annoyed, carrying about with us, this body of sinne, and *the thorne in the flesh*. Some corruptions are as grievous to us as a Thorne, that rends the flesh. And this is the disposition of the best in this life. Therefore in regard of the Church, and the enemies of it, in regard of our selves, and every particular Christian, in regard of their conflicting, and afflicted condition, have wee not cause to say, *Amen, come Lord Iesus?* Thus wee see the grounds, which the Church hath to say so.

Let

2 Cor. 12 7.

Let us now come to the second point, to try whether wee can indeed expresse this desire, that the spirit of God makes. (For it is onely the Spirit in the Spouse that saith, *Come Lord Iesus.*) Let us see whether the Spirit sayes so in us.

We shall not say much: it may be knowne by that which hath bin said in the beginning, and it is evident also besides: therefore in a word or two.

Tryal I.

Let us try our selves by this: what benefit have we by the first comming of *Christ*, by his death, and the shedding of his blood? Doth that pardon our finnes? Are our

Con-

Consciencs besprinkled by
that from dead workes, to
serve the everliving God?

Heb. 9. 14.

Are our hearts set at liberty
to goe to the Throne of
grace? Have we thus any
benefit by his first coming?
Then wee cannot
but with a long and long-
ing expectation looke for
his second.

But on the contrary, he
that hath no good by the
first, cannot truely desire
nor comfortably expect
the second coming of
Christ: for why? the se-
cond coming is but to
make good what is begun
here. The first is to re-
deeme our soules, the
second is to glorifie our
bodies: If our soules bee
not

Rom. 8. 23.

not redeemed, never look for the *redemption of our bodies*. The first and second coming of Christ, are of so neere connexion, that oftentimes they are comprised together, as the regeneration of our soules, & the regeneration of our bodies, the Adoption of our soules, and the Adoption of our bodies, the redemption of our soules, and the Redemption of our bodies; to shew, that wheresoever there is the true redemption and Adoption of the Soule, there the Redemption and Adoption of the body will follow, and an expectation thereof also: *Christ* will be redemption to us
in

when he hath bin redemption to our foules first, in the assurance of the pardon of our sinnes. Looke then to that first.

If we desire the second comming of *Christ*, wee will prepare for it. If a man sayes, he desires to goe to some great person, and yet never thinks of any preparation for it, it is but a pretended desire, if hee doth not put on his best cloathes, and fit himselfe for it, as *Ioseph* did for *Pharoh*: so if a man hope for this comming of *Christ*, he will purifie himselfe for it, even as hee is pure. He will not appeare in his foule cloathes, but will put off the old man, and

Tryal 2.

Gen. 41. 14.

1 Ioh. 3. 3.

*Eph. 4. 22,
24.*

E

put

Tryal 3.

put on the new. He will fit himselfe as the Bride, for the comming of the Bridegroom. Beloved if the thoughts of *Christs* second comming, bee not efficacious to worke in the soule, a great care to fit and prepare for it, it is but a false conceit and lying fancy, it is no holy desire: examine it by this: Whether your hearts bee the Kingdome of Christ, whether hee rule in your hearts here: Do we think to rule with him in Heaven, in his Kingdome, if wee will not yeeld up our Hearts to bee his Kingdome upon earth? No, he will come into our hearts, before wee shall come to him,

him, he will come to rule in us here, before we shall ever thinke to come to rule with him in heaven. Therefore all they that stand out against the Ordinances of God, and will live in sinne against their knowledge and conscience, doe they spend any thoughts or wishes on *Christs* second comming? He will come indeed, but it will be a *day of darknesse and gloominesse* unto them. Such persons cannot say, *Come Lord Iesus, come quickly*, but, *Mountaines come, and Rocks come, come quickly*: *Fall upon us and hide us from the presence of him that sitteth upon the Throne, and from the wrath of the Lambe.*

Joel. 2. 2.

Rev. 6. 16.

Isa 33.14.

1 Cor. 16.22.

Nothing will be more terrible to such, then that Day: Fire is the most comfortable thing, and the most terrible: and so God is most comfortable to his, and yet most terrible to such, that doe not prepare for his comming. *Who amongst us, (saith the Prophet) shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings? Who shall appeare before Christ? To them then that live in their sinnes, in this glorious light of the Gospel, there is a most terrible threaining, even from the comming of Christ. If any man love not the LORD JESUS, when he*

he is discovered cleerely in the Gospell, *Let him be Anathema, Maranatha*, which is a more terrible curse then any is in the Law. As the greatest blessings are from the coming of Christ; so from the same is the most terrible threatning. There is not such a terrible curse in all the Scriptures againe, as that is in the *Corinthians*. So that, *The Lord shall come in flaming fire, rendering vengeance to all them that know him not, and that obey not the Gospell: therefore take heed of this.* 2 Thess. 1.

Try it againe by holy exercises. They that desire indeed the coming of Christ they exercise them-

selves much in holinesse : they exercise themselves in the beginning of Heaven here upon earth, in reading and hearing the Word, in the communion of Saints, in praying, and acquainting themselves with God, &c. In what else shall we be employed, when we come to Heaven? There shall bee the perfection of these graces, and exercises begun here upon earth. Many a prophane wretches heart swells when he comes to prayer, or any divine exercise; hee is proudly brought up, and his heart is not subdued to holy exercises here. Heaven will not brooke such, and such
wi l

will not brooke Heaven. There is nothing but praising God continually. now if you will not endure these holy exercises here, what should you doe in Heaven? Therefore let us not deceive our own souls, I beseech you. If we say this truly, *Come Lord Iesus*, undoubtedly it will have an influence into our lives, it will stirre up all graces in the soule; as Faith, to lay hold upon it; hope, to expect it; love, to embrace it; patience, to endure any thing for it; heavenly-mindednesse, to fit and prepare for it; faithfulnessse in our callings, that wee may make up our accounts before that time, &c.

E 4 There

There is not a grace of the spirit, but it is stirred up and quickned thereby. Therefore be not deceived : It is impossible that wee should have dead and dull and cold hearts , and yet believe this, that there is such a glorious time to come, undoubtedly it wil inspire and cause strength and comfort in all our sufferings, and in all our doings, if our hearts doe thinke with the Spirit, and thought of Faith, of this glorious appearing of *Christ* : therefore we should shame our selves : what ? can I heare of these things, and bee no more affected with them then I am ? thus we should complaine of the deadnesse

deadnesse and dulnesse of our hearts, and labour to worke our hearts to an admiration of the excellencies that shall be revealed then.

But I goe on, and come in the last place to some few directions, how wee should come to frame ourselves to this, to bee able to utter this desire and prayer.

Labour to bee reconciled to God. Maintaine and preserve thy peace and reconciliation with God, and then all things will be reconciled unto us, that are betweene us and the second coming of *Christ*. Nay, all shall be ours; life ours, death ours, devil ours,

Direct.
r.

Iob. 5. 23.

Hos. 2. 18.

to help us to heaven: when we are at peace with God, all shall be at peace with us; and then we may have comfortable thoughts of that day; then wee can thinke of death and not be troubled; of hell and Gods wrath, and not bee disquieted. Therefore above all, let us get the assurance of the grand point of justification, of being clothed with the righteousness of Christ; Let us be sure to bee found in thar, and appeare in it, to understand that point wel. Saint *Paul* was wonderfull carefull hereof. He desires to have it as a seale of the righteousness of Faith, and *to be found in him,*

him, not having his owne righteousnesse, &c. As if hee were tender, to touch upon Christs glory. If wee be cloathed with the Garments of Christs righteousnesse, wee may goe through the wrath of God : for, that alone is wrath-prooffe ; that will pacifie God, and pacifie the Conscience too. It is a righteousnesse of Gods owne providing, and accepting. Be sure that you understand it well ; that you appeare not in your owne, but in his : and then may you thinke of that day with comfort.

Phil. 3. 9.

If wee would thinke of the blessed times that are to come with comfort,
then

Direct.

2.

then let us labour to grow in the New creature; to be more and more filled with the fulnesse of God; to strive to have more of Christ in us still: The more wee have of Christ in us, the more shall wee desire his comming to us. Let us desire and labour to have all the corners of the heart filled up with the Spirit of Christ; our understandings, with knowledge; our affections, with love and delight; and our wills, with obedience. The Scripture calls it, *being filled with all the fullnesse of God*. Now, the more wee enter into the Kingdome of Heaven, by growth in grace here, the fitter shall wee

Eph. 3. 19.

wee be for it, and the more shall wee desire it. The more suteablenesse there is betweene us and Heaven, and the glorious condition to come, the more shall wee long after it, and rejoyce in the thoughts of it.

Be sure to doe what you doe quickly, and thoroughly. Satan is so wise, that hee knowes his time is but short; and therefore layes about him with great wrath and furie. Oh, let us be so wise, as to know that our time is but short! God himselfe tells us, that it is so. Our time is a little spot of time, cut out betweene two Eternities; before, and after: then,
let

Direct.
3.

Rev. 12. 12.

1 Cor. 7. 29.

Phil. 2. 12.

let us doe our worke quickly. Wee may bee suddenly surprized, before wee be aware : and, as the Tree falleth, so it lyes ; as a man lives, so hee dies ; as Death leaves us, so Judgement, and the second comming of Christ, shall finde us. Wee should therefore (as the Apostle saith) *worke out our owne salvation with feare, and trembling.* Manie men, when they come to die, are troubled about this : Oh, I have not done so ; I should have done this and that, and have not ; but I have done amisse, I have not thoroughly repented ; something is not done, that should have
beene;

beene; I have not made mine Evidences sound, I have not *made my Calling and Election sure*: Oh, my Conscience is troubled, and my soule cannot finde that peace in God, &c. Oh, doe you take warning by them, and now worke out your salvation with feare, and trembling: and that upon this ground, because the time is short, and uncertaine. Beloved, it is a great errour in us; wee thinke of reaping, as soone as wee begin to sowe; nay, wee begin to sowe then, when wee should reape: Then wee begin to thinke of God, and goodnesse, when wee lye a dying: That should
be

2 Pet. I. 10.

2 Tim. 4.
7, 8.

be a time of reaping the comfort of all our former life, and to thinke of the time to come, with joy. Oh, what a comfortable thing would it be, if wee can with S. Paul, looke backward, and say; *I have fought the good fight, I have finished my course, I have kept the Faith &c.* Hee lookes backe with comfort, and therefore hee lookes forward with comfort too: *From hencefarth there is layd up for me a Crowne of Righteousnesse, which the Lord, the righteous Iudge, shall give me at that day, &c.* When a Christian man hath done the will of God, and lookes back-ward, and
saith:

saith : I had a Race to runne , and I have runne it ; I had a Faith to keepe , and I have kept it ; I had a fight to fight , and I have fought it : and then looks forward , and sees a Crowne of eternall Glory before his eyes ; what a comfort and ravishing joy will this affoord ? Whether hee looks backward , or forward , all is glorious. But if wee be carelesse , and negligent , and will not worke out our salvation ; then wee cannot with *Hezekiah* , looke backe with comfort , and say to God : *Lord , remember how I have walked before thee in truth and uprightnesse of heart , and have done that which*
was

was right in thy sight: Neither can wee with S. Paul, looke forward with any comfort. Beloved, Heaven is a pure place, and requires a great deale of puritie in those that come thither: And Christ is holy, and glorious. Therefore, wee must set no measure and pitch to any holinesse in this life; but grow still more and more heavenly, till wee come to Heaven. Therefore, the Apostle sets it downe by way of wonderment, in the last of S. Peter: *Seeing all these things shall be dissolved,* saith hee: What saith hee to that? He cannot tell what to say; therefore hee sayes nothing in

2 Pet. 3. 11.

par-

particular, but in generall; *what manner of persons ought wee to be, in all holy conversation and godlinesse?* Some men will set a measure and stint to themselves; and if any goe beyond their measure, then they are such and such, curious, nice, and precise, &c. Why? what measure of holinesse should be set to them, that looke for the second coming of Christ? *What manner of persons ought wee to be?* Hee cannot tell what to say in particular; and therefore leaveth it to admiration. Vvee must not then set up our staffe, and put any measure to any perfection here in this world; but still grow
in

in grace and godlinesse,
looking for and hastning
unto the comming of the
Day of the Lord.

Direct.
4.

Let us take all advantages, to helpe us in this desire and prayer for the second comming of Christ, from all the crosses of this life, and from all the businesses of Satan. Satan was shut out of Paradise, but hee is still creeping into the Paradise of the Church. But in Heaven, hee shall never come. Hee was once there, and was cast downe from thence, never to come there againe. But in the Church hee is alwayes stirring. Hee is never so bound up, but hee hath some mischief

chiefe to doe. Now, let the consideration of Satan and his instruments, that are alwayes some way or other molesting of the Church, and are as thornes in their sides, stirre us up to desire the second coming of Christ. So, from all particular losses and crosses let us helpe our selves. If wee have lost a friend, let us fill our hearts with comfort from the second comming of Christ; and from the consideration of that, that then the time will come, when all friends shall meet together. Doe wee leave any thing in this world behind us? wee shall meet with better there; better friends, a better place,

place, better imployment; all better. Therefore, let us take advantage from every thing, to help forward that desire. In a word, I beseech you (because there be many things that might be spoken to this purpose) let it be your maine care, to fit your selves for that time. It is a time of longing here, while wee live. It is the time between the Contract and the Marriage; let us labour to be fitted and prepared for that time.

Obiect.

But you shall have many a good soule crie out; Oh, I am not so desirous of the comming of Christ, as I ought.

Answ.

True; it may be so, because of thy wants, because thou

thou hast not prepared thy selfe, because thou art not spirituall, because thou art not mortified. This ariseth further, as from other causes, so from this. Thou art ignorant of the Covenant of Grace, that God is thy Father, and that hee hath bound himselfe as a Father to pardon the sinnes of his children. Therefore, if thy sinnes be but infirmities, that thou strivest against, thou mayest be comforted. Marke what the Apostle saith; *Wee our selves, which have the first fruits of the Spirit, even wee our selves, doe groane within our selves, waiting for the adoption, even the redemption of our bodies. If wee labour against our corruptions,*

Rom. 8. 23.

ruptions, it should be so farre from hindering our desire of Christs coming, that wee should desire it the rather, because wee labour under them; for then wee shall be fully rid of them. Labour to understand the Covenant of Grace more fully. Christ is a Mediatour and Intercessour; for whom? for perfect men? no; but for them that unwillingly runne into debt with God every day. Therefore wee say, in the Lords Prayer; *Give us this day our dayly bread, and forgive us our debts, &c.* The ignorance of Evangelicall points makes us so cold, so dead and dull, as we are oftentimes.

Matth. 6.
11, 12.

But

But you will say ; I desire to live still. Those that desire the second coming of Christ, desire that he would come and fetch them out of the World, when they have done their worke. May not I doe so ?

Object.

Yes, you may ; but it must be with a reservation, that you may bring to Heaven as many as you can, that you may get further evidence of your salvation : and so in other respects, you may desire to live, so it may be that God may honour himselfe by our lives. But simply, and as the thing is in it selfe, we ought to be of *S. Pauls* mind, to desire to

Ans.

F

be

Phil. 1. 23.

be dissolved, and to be with Christ, which is farre better.

Therefore, when the time of our dissolution comes, wee are to be willing to resigne up our soules unto God, not onely patiently, but cheerefully. For why? The day of death is a day of *Iubile*, a day of Coronation, a day of Marriage, a day of Harvest, a day of Triumph. Wee are to bee ashamed of the disproportion of our desires to earthly things, and to heavenly. Is the Labourer loth to thinke of a Sabbath, or a day of Rest? Is a Souldier loth to thinke of a day of Victorie, and
Tri-

Triumph? Is a contracted person loth to thinke of the day of Marriage? or a King, of the day of his Coronation? They are all desirous of these things; and why should not wee be of that time, when all these things shall indeed and really be performed? All those things are but shadowes, and scarce that, of things to come; and yet how earnestly desirous are men of them? Have not wee then just cause to take occasion, to shame and blame our selves, for the disproportion of our desires to earthly and heavenly things?

But now, when wee have finished our worke; when

Act. 13. 36.

2 Tim. 4. 8.

Vers. 18.

God hath beene served by us, in our generations ; as it was said of *David*, that *hee served God in his owne generation, by the will of God ; and after that, fell on sleepe* : then God will take off our desire , of living any longer ; then hee will make us even willing to die. As Saint *Paul* , in the last Epistle that ever hee made , when hee had runne his race, and fought his fight, and finished his course ; then, nothing but a Crowne: *Henceforth there is layd up for me a Crowne of Righteousnesse, &c.* And in the same Chapter afterward ; *The Lord shall deliver me from every evill worke, and preserve me unto his*

his heavenly Kingdome. So
saith Christ: *I have glo-
rified thee on the Earth, I
have finished the worke which
thou gavest me to doe; and
now, O Father, glorifie thou
me with thine owne selfe.*

Iob. 17. 45.

So, when the Children of
God have an *Item* from
the Spirit of God, that
they have done all that
God would have them for
to doe, then they will be
most willing to goe hence.

In the meane time, they must
*run with patience the race that
is set before them; they must
fight the fight that God
hath pitched for them, and
keepe the Faith, they must
be willing to doe all that
God would have them,
in an humble submission*

Heb. 12. 1.

to his will: But when they have done all, then their hearts will be enlarged, to desire the comming of Christ; that hee would come, and call them home.

So then, this doubt is sufficiently answered. In a word, I will end with this.

When you finde your hearts dull, and cold, and unactive to good, then fetch fire from hence, to inflame them; from the second comming of Christ, from the love of God in Christ, from the love of his appearance. Oh, rouze up and quicken your hearts with such considerations: Doe you conflict with any
ene-

enemies, either without or within ? Remember what the Apostle saith ; *Fight the good fight of Faith, lay hold on eternall life.* What is the way, to fight the good fight of Faith ? why, lay hold on eternall life ; that will make a man fight indeed.

1 Tim. 6. 12.

Are you in any disconsolate condition ? If you be, see what the Apostle *Paul* saith to the *Theſſalonians* ; *Wherefore, comfort yee one another with these words :* With what words ? Why, *wee shall be ever with the Lord.* Oh, these words will comfort indeed. Consider, when you have lost your friends, your estate, or any thing,

1 Theſſ. 4. 18

it shall be all fully made up there : Doe you, as it were, make it up beforehand, with comforts of a higher nature. They bee things that will comfort indeed.

Rev. 22. 12.

2 Tim 4. 1.

And so when you finde your selves dull in doing the worke of the Lord, thinke upon the second comming of Christ, and that hee will not then come emptie-handed, but *hee will bring his reward with him.* Consider what Saint Paul said to Timothy : *I charge thee therefore before God, and the Lord Iesus Christ, who shall judge the quicke and dead at his appearing, and his Kingdome, &c.* The holy
Apostle

Apottle had no greater a
conjunction, to move *Ti-*
mothie to be diligent, and
to quicken him in his Mi-
nisterie, then by the com-
ming of our Lord Jesus.
So let us stirre up our
selves, and comfort our
selves hereby.

Beloved, the Soule is
never in such a tune, as
when the thoughts of
these glorious Times have
raysted the Affections to
the highest pitch, and
pegge; then the Soule is
never uncomfortable; and
so long as it is so affe-
cted, it cannot sinne: for
wee loose our frame, wee
let downe the Sou'e in
base desires, wee let loose
our thoughts from closing

with Christ, and with the time to come, when wee sinne: when wee let them loose, then they sinke downe to earthly things; and that is the cause of all sinne, and of all discomfort.

So long then, as wee keepe our hearts in a blessed frame of Faith, and in a love of the appearing of Christ, they are impregnable; Satan cannot come betweene us and our Faith: but hee labours to loosen our Faith and Love, and to distract us with the businesses of the World, that wee shall have very seldome thoughts of these things. Alas, that wee
who are borne againe to an
In.

Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us, should have so little and so light thoughts of our Inheritance!

If a man were to goe a Journey by Sea a yeare hence, hee would be thinking every day upon his Journey, what hee should have to carry with him, and what will doe him good when hee comes there. Wee have all of us a long Journey to goe, from Earth to Heaven; and wee should be thinking of it every day in the yeare.

But wee have a companie of men in the World,
all

all whose happinesse is, in putting off all thoughts in that kind ; in deferring the day of their death, and putting the evill day farre away from them ; not thinking upon them : that so they may drowne themselves in pleasure, and voluptuousnesse. Ah ! what a pittifull case hath Satan and our owne sinfull dispositions brought us unto ; that wee should place our happinesse, safetie, and comfort, in putting off the thoughts of death ? in going on presumptuously in sinne, and never thinking upon that great Day ? Alas ! they cannot thinke of it, but as *Felix* did ; who, when
hee

lice heard *Paul* dispute
and reason of *Righteous-*
nesse, and *Temperance*, and
Iudgement to come, trem-
bled.

Act. 24. 25.

Why, let *Felix* trem-
ble, and let the World
tremble; but let every
Christian, that hath made
his peace with God, re-
joice. Even as poore Birds
doe sing, when the Spring
time is returned againe;
for it warmes them, and
puts life and spirit into
them, and they enter-
taine the light and heat
of the Sunne with sing-
ing and melodie: so let
us, in our thoughts, enter-
taine Christs comming
with joy and comfort,
having made our peace
sub-

substantially and solidely
with God. Let us looke
up, and lift up our heads
with joy, for our Re-
demption draweth
nigh, *Luke*
21. 28.

Now



Now I come to
*the particular
occasion.*

IT is well knowne, that
the particular occasion
of this Meeting, is, to
celebrate and solemnize
the Funerall of that wor-
thy man, Sir THOMAS
CREW, one of the Kings
Serjeants : in regard of
whom, I made choise of
this Text. If I wanted
matter to speake of him,
hee had many naturall ex-
cellent parts, which did
commend him. I might
speake of the quicknesse
of

of his wit, of the firmesse of his memorie, of the readinesse of his expressions, of the clearenesse and soliditie of his judgement, able to penetrate into the depth of things, &c. And for his abilitie in his particular calling, I might say many things. Hee was a man very eminent in his calling; hee was one of the Oracles of the Law, in his time; one, that had gathered very long and large experience, and wonderfull great dexteritie in that Profession. And surely, (Beloved) these things are not to be neglected by us, though to God-ward they are not much regarded.

ded. For naturall parts, the Devil excells, and hath more then any man ; but yet to men-ward, they are to be esteemed ; for they vindicate men from the reproach and obloquie of the World. They will say , Such a man was a religious man, but hee had no skill in his calling ; a good man , but unlearned. Now then it takes away reproach and disgrace from Religion, when it can be said, This was an excellent man in his Profession ; and withall, a very excellent good Christian. It is the guise and fashion of prowd Prophanenesse , to lay Religion as low as they can ;
they

they will take away or diminish all parts from religious persons, as neere as they can, that Religion it selfe may seeme vile and contemptible. For, if Religion once should winne credit, then their basenesse would appeare the more; and that their pride will not endure. Wherefore, if these things be to be regarded, in regard of men; wee ought to thanke God for it, when Grace is graced with excellent parts. Therefore, God sometimes vouchsafeth to men that are truly religious, excellencie of parts; otherwise, Grace is lovely in it selfe: But as a precious Stone and Pearle set
in

in Gold, is more precious and glorious; so Religion, set in the stemme of Nature, and excellent parts, hath more lustre and beautie, and the larger improvement.

You have a companie of prophane wretches in the World, even in these glorious Times of the Gospel, that doe glory onely in their excellent parts; that will seeke even to the Devill himselfe, so they may out-bragge others, and gaine to themselves a reputation of wit: and some will vilely adventure upon sinne against their Conscience; thinking, that they should lose all reputation of wit and parts,

parts, if they should become religious once. But you see, that God oftentimes adorns religious men with excellent parts of Nature. Religion indeed cuts off the froth, the exuberancie and redundancie of parts; but it increaseth the soliditie of parts, and spiritualizeth them, and directs them to their right end, to the glorie of God, and good of mankind. Therefore, they may stand well enough together.

Now, in this worthy man, there was a concentrating and joyning together of the parts of Nature, and the parts of Industrie, and likewise of the

the parts of Grace. And that which did steere his conversation, and rule all aright, was indeed the true feare of God; which caused him to set the stampe of Religion on all his courses, in his whole conversation.

For the Lords day, it may a little be discerned by that: Hee had a wonderfull care, to keepe it holy. Hee was as eminent as any in his Profession, for that. Hee would not entermeddle with the businesses of his calling, on that day. Hee did not thinke it enough, to heare the Sermon, and Divine Service, and then to goe to the workes of his calling.

And

And in this hee is to be commended. For whose good hath God appointed the Lords day? Is it not for our owne? Should not wee grow base, and earthly minded, if one day in seven wee should not be heavenly minded, and thinke upon our ever-lasting condition in another World? Shall wee thinke much then of that which God appoints for us?

But to returne; besides his care of the Lords day, (for hee did not limit his Religion to a day) hee was carefull in his Family of having Morning and Evening prayers; yea, and private also, twice in a day

at

at the least. And this, as it did bring strength to his Soule, and put a beautie upon it, so it did also sanctifie his labours, and prosper his businesse, and bring them to a good issue: Hee lost nothing by it. And seeing it is almost impossible, in these prophane times, but that such courses as these are, should meet with envie and scorne from some; therefore hee had learned with *Moses*, to *beare the reproach of Christ*. Hee did account nothing more glorious, then the profession of Religion. And truly, Religion is a glorious thing, it puts a glorie and beautie upon the Soule.

Heb. 11. 26.

But

Mar. 8. 38.

But there are many men in these dayes, that will not owne Christ, in his Cause: How will such looke him in the face another day, when hee hath said; *whosoever shall be ashamed of me, and of my words, in this adulterous and sinfull generation, of him also shall the sonne of man be ashamed, when he cometh in the glory of his Father, with the holy Angels?*

But this worthy man, I say, what hee judiciously undertooke, hee constantly went through withall. Hee would not be scorned, or turned out of his course by any man; hee was a Child of Wisdom, able to justifie what hee

hee did, against the spirit of grosse and proud prophanenesse, and against an emptie, formall, dead, cold profession. Hee had not onely the Word of God to backe him, but his owne excellencies, and the sweetnesse that hee felt and found in his Christian course, to defend him. And this should all wee labour for.

Hee was moreover, a man exceeding conscionable. Hee had a very tender Conscience, being willing in all doubtfull things to be directed, and resolved; which was an excellent thing. Hee knew, and so should all you, that the time would come ere long,

G

that

that a man would give a great deale, to have a good Conscience : and this was in him.

For his conversation in his Family, hee was very milde and gentle at all times : not as some, who being sweetned with a Fee, are wonderfull milde and calme to their Clients, but are Lions in their owne Houses ; his carriage was not such.

For his conversation with other kind of men, it was sweet and loving, and very usefull. Hee was full of goodnesse, and offices of love. Hee did not beare himselfe bigge upon his Offices, or Place ; but was, as *David* saith of himselfe,

selfe, as a weaned Childe :
Though his parts did raise
him up, and advance him
above the ordinarie sort
of men; yet his grace le-
velled him, that hee made
himselfe equall to the
lower sort; and yet in
such sort, that hee had
wisefome to understand
and know himselfe in his
place: and, so grace will
teach a man to doe.

Hee was a marvellous
great encourager of ho-
nest, laborious, religious
Ministers, for their Ma-
sters sake, and for their
workes sake: and hee lost
nothing by it; hee had a
Prophets reward, the pray-
ers of all good men, that
were acquainted with him.

And I hope , that that commendations will not die with him , but that it will live in those that hee lives in.

For his disposition toward the poore , hee was very mercifull , and compassionate. Hee was the poore mans Lawyer : in-
*so*much, that the last Cause that ever hee pleaded, was *sub formâ pauperis* , for a poore man , and a Minister ; as it was publikely showne to the greatest and most judicious Magistrates in the Kingdome. *Hee was a foot to the lame, and eyes to the blinde , as Iob saith, hee was ; and, hee made the Widowes to re-joyce.* Hee was a helpfull and

and fruitfull man ; a *Tree of Righteousnesse* , full of good fruit. Hee made the times and places better, where hee lived. Hee was a great lover of his Countrey, even in some degree, to the prejudice of himselfe.

It pleased King *James*, of famous memorie , to chuse him, with some other Commissioners , to goe into *Ireland* , about publique Employment ; which hee performed with such care and Conscience, that when hee returned home againe , hee was made the Kings Serjeant ; and after that, Speaker in the Parliament , and the Mouth of the Commons.

G 3 Hee

Hee was fortie yeeres a Practitioner in his calling : In which time, God blessed him with a great encrease of his Estate. God sometimes doth delight to make good his temporall Promises, to a religious, industrious, and faithfull man, and that in the eyes of the World. Sometimes God carryes things in a Cloud, and in a Mysterie ; wee cannot see how such and such men should goe backward in the World. This will appeare to us another day, in the Day of Revelation. But, because God would encourage Religion, faithfulnessse, and industrie,

dustrie, hee makes good his temporall Promises to such faithfull men as hee was. Such was his faithfulness, such was his dexteritie and quicknesse, in dispatching mens Causes, and Businesses, that men were willing to put their Causes and Estates into his hands. Therefore it is no wonder, if in so long a time, as fortie yeeres practise, God blessed him with so great an Estate.

But, some may object his going to *London* of late times, when his infirmitie grew upon him.

But thus much I know; That the exigencie and urgencie of other mens

Object.

Answ.

occasions, did importune, and in part, draw him to it. And then againe, his staying at home, was verie tedious to him. It is death to an industrious man, that hath beene in employment, to be idle; as it is death to an idle man, to be employed. Hee was a man of an active spirit; and one, that was not hindered by his Journeys. Neyther would it have holpen or eased him, to have stayed at home. Therefore, you must judge charitably of that.

But I come in a word, to the time of his sickness, and so to the houre of his death.

For

For these later yeeres, hee had two severall severe churlish Monitours, that did put him in mind of his end; namely, the Stone, and the Stranguerie. In these sore Diseases, hee carryed himselfe with wonderfull great patience: None did ever heare any words fall from him, that witnessed any impatience.

Toward his end; hee considered, that hee was now for another, and a better place. Therefore, when hee was invited to Dinner, in the House of which hee was, in *Graves Inne*; Saith hee, *I must Dine in another place.*

Psal. 42. 1.

When his Sicknesse
did seize upon him more
sharpely, though the paine
thereof tooke away a great
part of the powers of his
Soule ; yet hee did ma-
nifest a great deale of
strength of Faith, by di-
vers words that fell from
him : *As the Hart brayes
after the Rivers. of Water,
so panteth my Soule after
thee, O God : And as the
Church doth here ; Come
Lord Iesus , come quickly :
And, Lord now lettest thou
thy servant depart in peace,
according to thy word.* Hee
was displeased with them
about him , that out of
their love to him , did
recall him by Cordialls
out of a Swoone ; and so
pro-

protracted his life longer then hee would have had it : *You keepe me too long from Christ*, saith hee ; *God is mercifull to me, but you are not* ; with many the like. And when they heaved up his body, his spirit was so strong in him, as if hee desired to meet Christ, before his time.

And thus, at length, this blessed man meekely yeelded up his blessed Soule into the hands of his blessed Saviour ; that had so dearely bought it, sanctified it, and sealed it by his holy and blessed Spirit.

Beloved, I thinke there were but few men of later times,

times, of whom wee had more, and a more generall losse, then of this worthy man. His Servants lost a kind and loving Master; his Children lost a most tender and carefull Father; his Friends, a true, cordiall, and hearty friend; the Professours of the Law, a speciall Ornament of it; the Ministers especially, a sweet encourager; the poore Clients, a loving Patron; the richer sort, a grave, wise, and judicious Counsellour; Religion and Justice, a great Supporter; the Countrey, where hee lived, a faithfull Magistrate: So that here is the losse of many.

But

But what hath hee lost ?
Hee hath attained to that
which hee desired so ear-
nestly ; hee hath joyned
himselſe to Chriſt , and
left behind him a Monu-
ment of Mortalitie , the
ſad remembrance and re-
mainder of him, his dead
Body. Hee hath made an
happie change ; of Earth,
for Heaven ; of the com-
panie of men, for the com-
panie of perfect Soules
and Angels in Heaven ; of
troublesome employments
here, for glorious employ-
ments for ever. So that hee
is no loſer.

Hee hath left behind him
likewiſe another ſweet me-
moriall, and remembrance
of him ; as ſweet as the
Oint-

Ointment of the Apothe-
carie, unto the Church and
people of God.

Hee lived (to end all)
in the best times that have
beene in the Church since
the Apostles times , all
his dayes. Hee was borne
under the Gospel , and
lived under the Gospel.
Hee began to savour the
best things, even from his
youth. And God lengthe-
ned his dayes very long,
for the good of us. There-
fore God miraculously, al-
most , preserved his weake
worne body. It was much,
that such a spirit should
endure in such a body so
long , under such Disea-
ses. But, at length, being
full of dayes , and full of
ho-

honour with all good people, God having blessed him in his Children, (for his Childrens Children inherite his Blessing) in the comfort and assurance of an happie change, hee yeelded up his blessed Soule, and triumphant Spirit, into the hands of God, whom hee had loved; whose Cause hee had owned here in the World, in the midst of this sinfull generation; and whom hee professed, even unto death; whose comming, hee desired so earnestly: where, and with whom, wee now leave him.

And for you (Beloved) that fully know (as the Apostle *Paul* saith) his pur-

2 Tim. 3. 11.

Phil. 4. 8.

purpose, his manner of life, his Faith, his long suffering, his Charitie, Patience, &c. I beseech you, let not his memorie die with him; but let those Vertues that were in him, live in you, so long as you live. If there be any thing prayse-worthie, or of good report, (as indeed there was much in him) thinke on these things. If there were any infirmities in him, (as, I thinke, there were as few in him as in any man) Love hath a Mantle, to cover them. Hee was a gracious man every way; one, that adorned the Doctrine and Gospel of Christ, in everie thing. There-

Therefore, I beseech you, as the Apostle saith, *be followers of him, as hee was of Christ.* Wee must one day give an account to God, not onely for what Sermons wee have heard, but for the examples of those amongst whom wee have lived; how wee have profited by the Lights that God hath set before us in the World, whether wee have imitated their examples, or no. Wee must give an account for all the good wee might have received, not onely by the meanes of salvation, but also by the Presidents of wor-thie persons, set before us.

I beseech you, in the
bowels of the Lord Jesus,
thinke on these things ;
and the Peace of
God be with
you.

FINIS.



Imprimatur,

THO. WYKES.

Feb. 13. 1637.

